

Saturday Magazine.

No. 202.

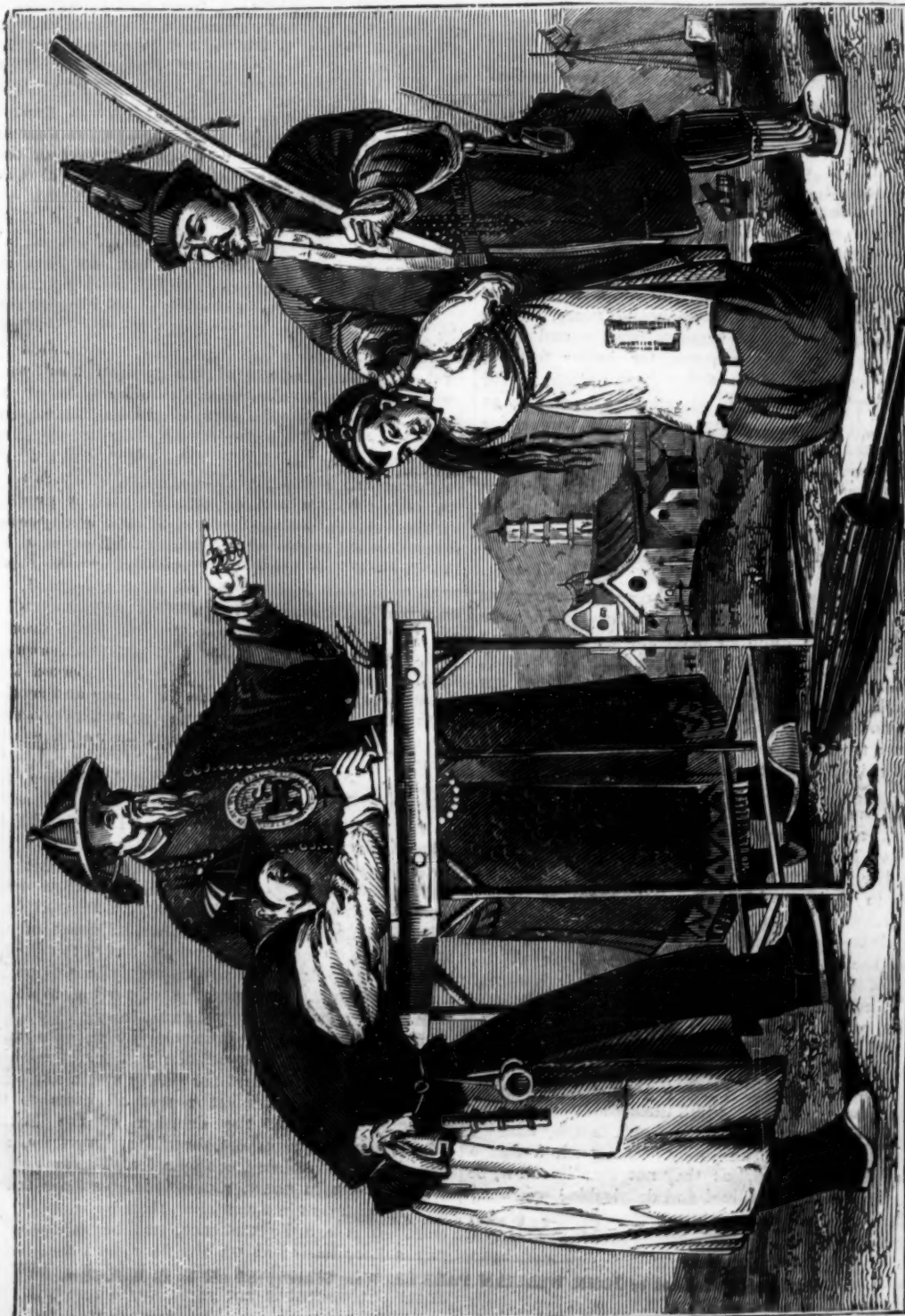
AUGUST

29TH, 1835.

PRICE
ONE PENNY.



UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.



MANNERS AND CUSTOMS OF CHINA.—A FEMALE OFFENDER BEFORE A MANDARIN.

CHINA; ITS PEOPLE AND PRODUCTIONS.

WE have already furnished some occasional information on China and the Chinese people, but our relations with that distant empire are rendered so much more important by the recent alterations in the trade of the East India Company, that a thorough knowledge of the country, and of its inhabitants, has become more than ever interesting. We are, therefore, about to proceed with a series of Papers, which has been long in contemplation, on the manners and customs of the people, and on the history and productions of that remarkable country. The writer has been for some years resident in China; and the various subjects of his communications will either be founded on personal observation, or obtained from sources of acknowledged authenticity.

I. ON THE CRIMINAL LAWS OF CHINA.

THE Chinese people are generally spoken of as destitute of principle, and addicted to crime—the opposite of whatever is either great or good; naturally disposed to petty theft, lying, and avaricious; the government as cruel and tyrannical; and the laws as sanguinary. Such representations are, in the opinion of the writer, who was long resident among the Chinese, overcharged, prejudiced, and erroneous; and far from conveying a correct notion of their real character. That the history of a nation, which has existed from the days of *Fūh-hē*, to the present time, a period of nearly five thousand years, should be disgraced by acts of tyranny, cruelty, and other crimes, need not excite surprise, for similar features disgrace the early history of European nations. Nor can we but regret, that, in so extensive an empire as China, where even their language and manners render the inhabitants of one part almost a distinct people from the other, and where there is an abundance of wealth, as well as the greatest destitution, there should be a mean and servile class, who sell themselves to work wickedness, and prey upon all foreigners who enter her ports.

China is, however, a nation that has existed for five thousand years. During centuries she was governed by a single sceptre, but afterwards became divided into two hundred petty states; these united into three states of equal power and influence, and, after forty years of carnage, again acknowledged one monarch. Though she has yielded to foreign force she is now wealthy and powerful, and, above all, she is, from the magnitude and variety of her resources, literally independent of all the nations in the world. During these periods, China has had her faithful, valiant, and able statesmen and warriors, as well as her traitorous ministers and despots; she has had her poets, her moralists, her historians, her lexicographers, her philosophers; men who have, in their works, left behind them imperishable treasures—who, for the general good, sacrificed their lives—and whose names would throw an halo round the page of European history. Look at the extent of her empire, her populous cities, her thousand canals, intersecting the country and watering it as a garden, whose surface teems with human life, and is laden with immense treasures—look at her standing, though effeminate, army—the splendour of her court—the majesty of HER MONARCH, whose words, “RESPECT THIS,” act as a spell throughout the empire; and all this is achieved by her own means, unaided by foreign influence or policy. Can such a nation “the father of nations,” as they not inaptly call it, be looked upon as uncivilized and despicable?

But, owing to the peculiar construction of her language, and the few industrious persons who have applied themselves to her literature, we may with shame be said to know little of China, beyond the translation of a few novels and some detached papers.

So strangely, indeed, has the public mind been stultified in regard to China, that even if works calculated to throw real light on her history and her literature are prepared for the press, they are suffered to remain unpublished, and the writer unnoticed, by many, even of those who profess to take an interest in Asiatic literature. “We must not,” says Sir George Staunton, in his excellent preface to the *Chinese Penal Code*, “expect to meet with characters [in China] as illustrious as those of a Newton, a Locke, or a Bacon; nor even, perhaps, generally find any tolerable proficiency in [the higher branches of] science, which in Europe the writings of those great men have contributed so much to advance and establish; but nevertheless, there is such a sufficiency, in all ranks and conditions, of the information essential or most useful to each—such a competency and suitableness of the means to the end—as might, upon a general view of the whole population, fairly entitle the Chinese to be put in competition with some at least of the nations of Europe, in respect to all the essential characters of civilization.”

The founders of the Chinese empire, and their immediate descendants, are always spoken of as *delighting* in mild punishments; but, as plunder, and rapine, and commotion, prevailed, severer punishments were had recourse to—such as banishment and the loss of life. Revolt, or attempting the life of the emperor, “Heaven’s Son,” (he who is appointed by God to govern,) crimes of the greatest kind, were punished by strangulation, and slowly mutilating the body; exterminating the whole kindred, not excepting infants; or sawing asunder the offender; the wearing of the congque, or pillory, during life; and solitary confinement. During the *Han* dynasty, at which time the criminal code was revised, the ancient punishments,—especially that of exterminating a whole family, consisting sometimes of several hundred persons, for the crime of one ambitious man—being considered as unnecessarily severe, were for ever abrogated, by an act of government. The ancient punishments for the ten capital crimes, have of late years been a source of profit to the painter; for pictures drawn on what is termed rice-paper have been imported into Europe, as confirmatory of the barbarism and cruelty of the present race of Chinese judges and mandarins; but the fact is, these cruel punishments have long since ceased to exist.

Anciently for treason, murder, and adultery, the prisoner and witnesses were subject to torture, in order to compel them to confess all they knew, and their depositions were laid before the emperor and the judicial board at the capital, before punishment was inflicted. The Chinese lighter writings often detail instances in which the friends of the accused have succeeded in defeating the undue influence of the magistracy, by appealing in person before this board; and such magistrates have consequently been degraded and imprisoned. The practice of torture to obtain confession, can now hardly be said to exist.

The *Gan-chā-tze*, or provincial judge, who ranks next to the viceroy, has not the power of punishing a person capitally, except for piracy and a few other heinous crimes, but must report all cases to the emperor, and wait the decision of the Peking board; he can transport, imprison, levy fines, and punish by bastinadoing, congque, &c. The magistrate being always in court, a culprit is no sooner taken, and his accusers in attendance, than he is put on his trial. If it be a light offence, and he is unable to pay a fine, he is laid on the floor, and the punishment of blows inflicted with a long flat bamboo. If the punishment is not excessive, the culprit rises

and walks home, and the following day he is able to follow his employment. For a corresponding offence in this country, a person might be imprisoned a month, to the injury of his connexions and family, but in China the whole affair—accusation, trial and punishment—is gone through in a few hours. I remember seeing one morning, while residing next door to the Hëen magistrate's office, at Macno, a respectable-looking Chinese, who had on thin shoes, rush down three flight of steps, and along the street as fast as he could run; he was followed by the petty officers of the court, who wore thick shoes, like those represented in the accompanying cut, and had they not made a great noise, inducing other persons to stop the prisoner, he would have effected his escape. Having got hold of him, four of them shouldered him, while the fifth held him tight by the tail, at which he tugged most unmercifully. In an hour's time I saw the culprit limping homewards at liberty; he had been well bastinadoed, and the five petty officers who accompanied him, were laughing heartily at the joke, and calling him a fool for attempting to escape.

The following scale of punishments is taken from the Penal Code alluded to above; it shows the manner in which punishment is increased according to guilt. Ten blows with the bamboo was anciently the lowest punishment; it is now repealed to four blows, and so of the others, the last column being the repealed code, *viz.*,

The first	} nominally a punishment of	} 10 blows 20 blows 30 blows 40 blows 50 blows	} of which only	} 4 blows 5 blows 10 blows 15 blows 20 blows	} are to be inflicted.
The second					
The third					
The fourth					
The fifth					

The second degree or division of punishment, is inflicted with the larger bamboo, and is subdivided in the following manner.

The first	} nominally a punishment of	} 60 blows 70 blows 80 blows 90 blows 100 blows	} of which only	} 20 blows 25 blows 30 blows 35 blows 40 blows	} are to be inflicted.
The second					
The third					
The fourth					
The fifth					

The third division in the scale of punishment is that of a temporary banishment to any distance not exceeding five hundred lee*, with the view of affording an opportunity of repentance and amendment. Of this species of punishment there are also five gradations, namely,

Banishment for	1 year, and 60 blows	} with the bamboo, reduced as above.
	1½ year, and 70 blows	
	2 years, and 80 blows	
	2½ years, and 90 blows	
	3 years, and 100 blows	

Perpetual banishment, the fourth degree of punishment in order of severity, is subdivided as follows, and is reserved for cases wherein even for considerable offences, the life of the criminal is spared by the mercifulness of the laws: a hundred blows with the bamboo, and perpetual banishment to the distance of 2000, 2500, or 3000 lee. On reaching their destination, the banished offenders may follow their callings, but they are required once a week, or once a month, to appear before the magistrate of the place, and report themselves.

The fifth and ultimate punishment which the laws ordain, is death, either by strangulation or by beheading.

All criminals capitally convicted, except such

* Ten lee are usually estimated to be equal to three geographical miles, but the proportion varies a little in the different provinces of the empire.

atrocious offenders as are expressly directed to be executed without delay, are retained in prison for execution at a particular period in the autumn; the sentence passed upon each individual being first duly reported to, and ratified by, the emperor.

In all towns and cities, the mandarins have their public courts, with a number of clerks and retainers. The annexed engraving represents the examination of a female offender before a mandarin, in one of the country districts; the officer has hold of her by the hair, as the only way in which he could force her into the presence of the magistrate. The ordinary punishment for women, is slapping them on the cheek, with a solid piece of leather; but generally speaking, as they live a secluded life, few women are punished in China. The magistrate is habited in what is termed a court, or full dress, with court beads; the badge which appears on his breast is repeated on his back. The military wear badges also,—the one a dragon, and the other the felicitous bird *Fung*. The knob on the top of the cap indicates rank, which is known by its being a gilt knob, a white glass knob, or a cornelian stone; the peacock's feather attached to his cap, has been given him by his sovereign, in consequence of merit. The secretary who is taking down the accusation, wears in his girdle, a handkerchief, a case containing his chopsticks, (two long slips of ivory or wood, with which he lifts his food,) and his purse for containing a few coins, or a little tobacco; having on boots made of silk. The officer in charge of the woman appears to be one of those persons who precede the magistrate as he passes through the streets, making a noise, that all may know who approaches; at the foot of the table is an umbrella, used to keep off the sun as well as the rain.

P. P. T.

DR. BUSBY, whose figure was much under the common size, was one day accosted in a coffee-room by an Irish Baronet of colossal height, "May I pass to my seat, O Giant?" When the Doctor, politely making way, replied, "Yes, O Pigmy!" "Oh, Sir," said the Baronet, "my expression referred to the size of your intellect." "And my expression, Sir, to the size of yours," said the Doctor.

THE benevolent John Howard, having settled his accounts at the close of a particular year, and found a balance in his favour, proposed to his wife to make use of it in a journey to London, or in any other amusement she chose. "What a pretty cottage for a poor family it would build!" was her answer. This charitable hint met with his cordial approbation, and the money was laid out accordingly.

SIR Isaac Newton possessed a remarkably mild and even temper. That great man was one day called out of his study to an adjoining apartment. A little dog, named Diamond, who was a great favourite of his master's, happened to be left among the papers, and threw down a lighted candle, which consumed the almost finished labours of some years. Sir Isaac soon returned, and beheld with mortification his irreparable loss; but, with his usual gentleness, he only exclaimed, "O Diamond, Diamond, thou little knowest the mischief thou hast done!"

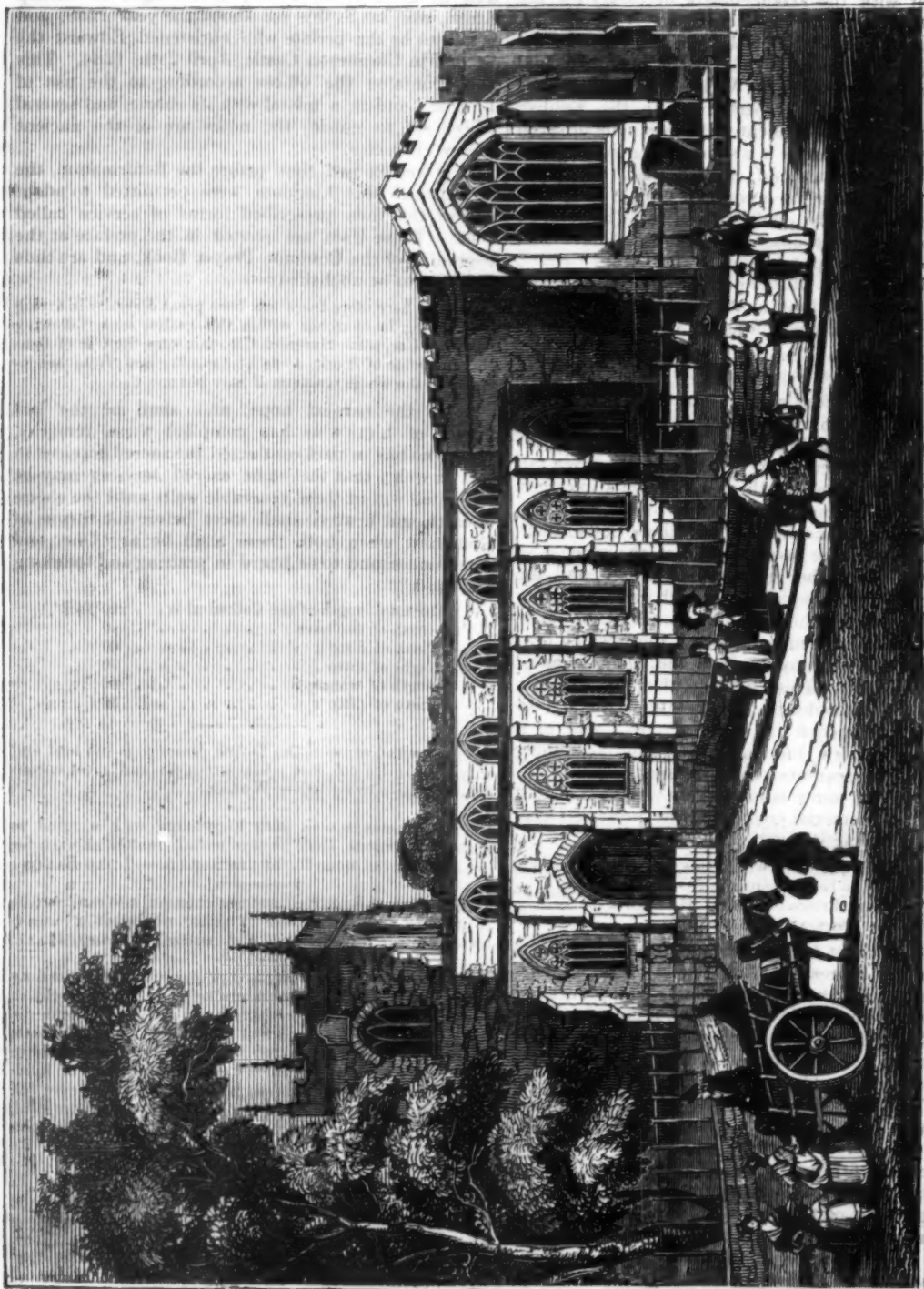
MOZART had a great regard for Haydn. A professor of Vienna, who was not without merit, though far inferior to Haydn, took a malicious pleasure in searching the compositions of the latter, for all the little inaccuracies which might have crept into them. He often came to show Mozart symphonies, or quartetts, of Haydn's, which he had put into score, and in which he had, by this means, discovered some inadvertencies of style. Mozart always endeavoured to change the subject of conversation; at last, unable any longer to restrain himself, "Sir," said he to him, sharply; "if you and I were both melted down together, we should not furnish materials for one Haydn."—*Life of Mozart.*

BANGOR CATHEDRAL.

BANGOR is a city of Carnarvonshire, in North Wales, situated in a narrow valley between two ridges of slate rock, opening southward towards Snowdon, and terminating northward, about half a mile from the cathedral, in the beautiful bay of Beaumaris. Bangor

is represented as the oldest episcopal see in Wales; its cathedral, which is dedicated to St. Daniel, was founded about the year 500: it has frequently been demolished, but has been restored by the liberality of its bishops, deans, and the neighbouring laity.

The building is a cruciform embattled structure,



ST. DANIEL'S CATHEDRAL, BANGOR, NORTH WALES.

principally in the later style of English architecture, with some portions of the decorated style. The tower is at the west end, and is low, square, and massive, and crowned with pinnacles. The church stands in a large open space, bounded by the street on one side, and by the domain of the bishop's

palace on the other. The interior of the church is well lighted, by ranges of six windows on each side; and at the extremities of the transepts are windows of large dimensions, and of good proportion, of the later or Tudor Gothic: there are also good windows at the eastern and western extremities, which of late

years have been considerably enlarged. The roof is supported by six obtusely-pointed arches resting on octagonal fluted columns.

The body of the church has been separated into two places of worship. The character, however, of a cathedral church has been kept up, as far as was consistent with the arrangements necessary for the accommodation of the respective congregations. A portion of the nave is divided from the choir by the organ and its gallery: in the former, parochial service is performed in the Welsh language; in the latter, choral service is performed in the English language. Each department will contain about seven hundred persons, and it is a source of no small gratification to the dean and chapter, that the plans adopted by them, for the accommodation of the parish in particular, and the public in general, (however in part regulated by peculiar circumstances,) have met with very general approbation.

The greater part of the present church, together with the tower, was built in the year 1532, as appears by the following inscription at the west end:—

Thomas Skevington, Episcopus Bangovise, hoc campanile et Ecclesiam fieri fecit Ann. partus virginis 1532.

There are but few monuments in this church; none, indeed, which are remarkable either from their antiquity or their architecture. Before the great repairs of the Cathedral in 1824, and the three following years*, some of these monuments were in a state of dilapidation; some nearly buried and forgotten; and the inscriptions of others obliterated: these, however, have been repaired at the expense of the present Dean, the inscriptions restored, and the monuments themselves disposed with great propriety on the walls of the choir. One monument, however, deserves to be named, an ancient tomb which protrudes into the churchyard from the south transept of the church. This tomb within the church appears as a sarcophagus, ornamented with a *cross fleury*; it was opened in the year 1825, and in it were found a few human bones, and something bearing the appearance of a decayed coffin. The situation of the tomb is marked by a crucifix placed above, and a memorial erected by the present Dean, with the following inscription:—

The body which lies interred within this wall, in a stone coffin, is supposed to be the remains of Owen Gwynedd, Sovereign Prince of Wales. He reigned 32 years, and died A.D. 1169.

Both this prince, and his brother Cadwallader, each of whom are represented in history as highly distinguished for courage, humanity, and courteous manners, were buried in this Cathedral church. Their father, Gryffydd ap Cynan, the last sovereign known by the title of King of Wales, overthrew Trahaern ap Caradoc, and ascended the throne of his ancestors A.D. 1079. He was afterwards taken by treachery, and imprisoned in the castle at Chester twelve years; he escaped, recovered the entire possession of his kingdom, reigned fifty-seven years, and died in his 83rd year: he was buried near the great altar, which, with the larger part of the fabric, was destroyed during the insurrection of Owen Glendwr, about 1404. The present church was erected about 1496, by Henry Dean, who was at that time bishop of the diocese, lord-justice, and lord-chancellor of Ireland; in 1500,

* The cost of these, including the rebuilding and restoration of the decayed parts of the fabric, the internal arrangements for Divine service, the ornaments, furniture, &c., amounted to about 6000*l.*, which sum was obtained from the following sources. 2000*l.* from the funds of the church itself; about 1000*l.* from the voluntary contributions of the bishop, dean, and other members of the Cathedral; 250*l.* from the Church Building Society; and the remainder from persons connected with the diocese and city of Bangor; and from other liberal individuals amongst the laity and clergy.

bishop of Salisbury; and in 1501, archbishop of Canterbury.

The chapter-room is spacious and handsome, and contains the portraits of the former bishops of Bangor, and also, a good library of books of divinity. In this library there is one book of considerable value and in good preservation; it belonged to Bishop Anian, who sat in this see about the year 1268, and is said to be the prelate who christened Edward the Second in Carnarvon Castle, April 25th, 1284. This book contains the offices according to the use of Bangor; and is a missal with its rubric, and several offices set to music; the notes are of the ancient square character.

It is well known that before the Reformation, the churches of this kingdom were permitted to adopt any of the then prescribed forms of service called *Uses*. These *Uses* are recited in the preface at the beginning of the Common Prayer Book, and are thus declared to be abolished:—

And as heretofore there has been great diversity in saying and singing in churches within this realm, some following Salisbury Use, some Hereford Use, and some the Use of Bangor, and some of York, some of Lincoln; now, from henceforth, all the whole realm shall have but one Use.

It is the earnest hope, and shall be the last prayer of him who has compiled these remarks, (and who has in part conducted the sacred services in this church,) that the same sacred services may be reiterated within these venerable walls until the choirs of earth and heaven shall meet before the throne of God, and when both these shall be as "One, and make one sound to be heard in praising and thanking the Lord."

The total length of the Cathedral is . . .	220 feet.
Length of the nave	140 "
Width of ditto	60 "
Height of ditto	30 "
Length of transepts	96 "
Width of ditto	32 "

A CONTINUAL sense of the Divine presence is the best and only restraint from vice; the strongest and most encouraging motive to virtue.—WOGAN.

HE that comes to seek after knowledge with a mind to scorn and censure, shall be sure to find matter enough for his humour, but none for his instruction.—LORD BACON.

THE best ground untilld, soonest runs out into rank weeds. A man of knowledge that is either negligent or uncorrected, cannot but grow wild and godless.—BISHOP HALL.

A cheerful spirit constitutes a very material part of the duty of a Christian. It recommends religion to the world in general, and it gives a brightness and a charm to domestic life. Piety with her skull and cross-bones—her hair-cloth, scourges, and tearful countenance, was a very repulsive personage; but Piety with her gentle silver tones of kindness, her hand of helpfulness, her glad smile, and eyes full of grateful hope, fixed on heaven, is attractive and beautiful. Cheerfulness ought to be one of the attributes of Christian piety.—*Private Life*.

OF him to whom much is given much shall be required.—Those whom God has favoured with superior faculties, and made eminent for quickness of intention and accuracy of distinction, will certainly be regarded as culpable in his eye for defects and deviations, which in souls less enlightened may be guiltless. But surely none can think without horror on that man's condition, who has been more wicked in proportion as he had more means of excelling in virtue, and used the light imparted from heaven only to embellish folly, and shed lustre upon crimes and infidelity.—DR. JOHNSON.

THOSE who are sensible of the true enjoyments of life, and have the sources of them in their own breast, will know the value of being cheaply pleased.—DANBY.

NATIONAL EDUCATION.

THE following abstract of a recent REPORT made by the NATIONAL SCHOOL SOCIETY, furnishes some very interesting information on the important subject of national education.

Amidst the interesting events which have successively engaged the attention of the Committee of the National Society, they have seldom stopped to take a full survey of the great work which they are engaged in accomplishing; and they have never been able to afford the public a complete view of the state of education amidst the whole population for which they are concerned. This task they propose, in some degree, to effect in the present Report. The means by which they have endeavoured to improve and to extend the system of popular education will thus be brought under notice, previously to inquiring into the work which has been, and that which remains to be accomplished.

With reference to the first object, the measures adopted for improving schools, it is well-known that the committee from the first held out their model and training institution, the central school, as the source from which the principal improvements in national education were to flow. It was not so much for the purpose of instructing a number of children, as for benefiting other schools throughout the kingdom, that this establishment was to be maintained. It was designed to exhibit the system of mutual instruction by the scholars—to show how it might be carried into operation among very large numbers of children—and to furnish a place where adult persons might be trained and disciplined in the mechanical arrangements necessary to this end, and also in those more important qualifications which are essential to every teacher under the national church. From the first, a sub-committee was formed to watch over this institution, and see that it really accomplished the purposes for which it was established, and the committee are enabled to report as the total result of this portion of their labours, that 2102 adult persons have been trained in their central school, and 684 schools have been organized by the assistance of such persons previous to their being provided with appointments*.

But it is not merely in the metropolis that the principle of the central school system has been applied. Among the methods pursued for the improving of schools, considerable attention is due to the diocesan and district societies, which are acting in this and some other respects, on the plan of the parent institution, in different parts of England and Wales. There are at this present time sixty of such associations engaged in promoting in the immediate sphere of their operations, the same schemes which the society itself is advocating throughout the whole country. Under the superintendence of these bodies, there are forty-three central schools, which exhibit the national system with more or less exactness, and serve to stimulate the country schools to greater activity and energy than the teachers, without such a specimen in their neighbourhood, might be generally disposed to exert. These schools also serve for the training of such persons as are unable to come to London, of whom above 2000 have been specifically reported to this society as having been so trained.

Whatever else may have been done in the way of subsidiary encouragement, the system of upholding model schools, of training teachers, and of visiting the institutions, is the principal cause to which, under the Divine blessing, the Society's prosperity may be traced, and on the continuance of which it must mainly depend.

But a conviction of this truth has not kept the committee from prosecuting and promoting, to the utmost of their ability, the direct extension of schools. They have not merely endeavoured to bring existing institutions under their own system of management, but they have been directly instrumental in forming new schools. For this purpose they have from the first acted on the principle of raising and distributing sums of money to create and stimulate local contributions for erecting school-rooms; and have circulated information in regard to building and fitting up school-rooms, and establishing schools.

From year to year an account has been rendered to the public of the beneficial results of their exertions in this way; and they have recently had the satisfaction of per-

ceiving that their own plan of operations was deemed worthy of the sanction of the legislature, and selected as the principle upon which grants of public money should be distributed in furtherance of education. The succour of Parliament now referred to has in some measure relieved the funds of the society from a weight and pressure which they were growing unequal to bear, and the grants of the committee during the last year have in consequence been happily confined much within their average amount;—a sum of 2126*l.* has been sufficient to satisfy the direct demand upon them. But the extent of the society's grants must not be made a criterion of the progress of national schools during the year; on the contrary, the funds distributed by the Lords of his Majesty's Treasury, and the applications which the committee have been called upon to transmit and recommend in that quarter, and not their own grants, have now become the correct measure on this important subject, and never was there a time when the committee had a more satisfactory statement to make on the progress of schools. Since the last anniversary meeting, the second grant of 20,000*l.* has been appropriated; and the Lords of the Treasury (being unable to meet the whole demand which was made upon their funds) adopted two principles of distribution, the first having reference to the smallness of the amount which was solicited at their hands; and the second to the extent of the population from which the application came. Upon these two principles, 122 cases, transmitted through the Society, have been satisfied; and the proportion of the parliamentary vote assigned for their use, amounts to 13,610*l.* But applications from 89 places for 8,014*l.* still remained undisposed of when this decision of the Treasury was announced; and, including the applications which have been subsequently laid before their lordships, the society is at this time a petitioner upon the public funds to the extent of 20,904*l.* A grant from the Treasury to this amount would secure an immediate outlay of above 50,000*l.*, in building school-rooms, and providing accommodation in 213 places for 31,375 children.

A few years since the Committee had a fair opportunity of judging of the actual fruits which had been reaped from the funds they had collected and distributed themselves. It then appeared that they had been compelled to restrain their grants, on an average, within the limit of one-fourth of the outlay which was required to be made; and a subsequent examination of their proceedings has shown that the Committee have been instrumental in distributing upon this plan (during the twenty-four years that the Society has existed) a little more than £105,000; to which must be added above £20,000 voted by the several District Societies throughout the country, in furtherance of the same work. And this expenditure, upon the principle just mentioned (aided during the two last years by the Parliamentary bounty), has secured a total outlay in building considerably exceeding half a million of money. This is independent of the occasional assistance given to Schools for the training of Masters, and on other accounts, and also of a very large number of National Schools, which have been established and provided with school-rooms by private persons, and of many endowed schools, which have been enlarged and thrown open to the public by the trustees.

Such is the result of the exertions made directly for the extending of schools by means of the society's grants. The real effect of the measures will be best understood from the matter which was next proposed for observation, namely, the degree to which the instruction of the children of the labouring classes has been effected—the work of education which has been accomplished.

A very few observations, founded upon a document of authority, may be sufficient to determine this point. It is known that in 1833 circulars were issued from the office of the Secretary of State for the Home Department, to the overseers throughout the kingdom, in order to ascertain the actual amount of children under education. Two volumes of an abstract, formed out of the replies from 33 counties of England, containing a population of 10,117,800 souls, have just appeared. This is a very little less than three-fourths of the kingdom; and, if an average be formed from this large proportion, it will appear that the total number of children (including the returns of endowed schools, infant schools, village and preparatory schools, and every kind of week-day school,) who are receiving daily instruction, is about 1,277,000, and the total number receiving Sunday instruction is about 1,548,000. But unfortunately the abstract does not enter sufficiently into particulars, to make it appear to what extent duplicate entries

* Among these were, Teachers received on probation at their own request, 1178;—Teachers received into training from local schools, 967;—Teachers provided with permanent situations, 933;—Teachers in training sent out for the temporary charge of schools, 682.

have occurred in regard to the daily and the Sunday-school returns; and all which can be stated on this matter amounts to this, viz., that in the returns of the 33 counties, there are comprised 115,305 daily scholars, who are also Sunday scholars, and are known to create duplicate entries; and 34,050 Sunday scholars in places which have no other school, and cannot produce duplicate entries. The committee, therefore, have not any sufficient data for ascertaining the exact amount of children now under a course of instruction in England and Wales. The gross total of these scholars, according to the abstract, must be somewhere between the amount of Sunday scholars (1,548,000), and the joint amount of Sunday scholars and daily scholars (2,825,000), diminished by the daily scholars comprised and reported in the Sunday-school returns.

The circumstance which must be chiefly gratifying to the friends of the National Society is this, viz., that whilst the abstract states the gross increase of schools between the years 1818, when the last Parliamentary inquiry was made, and 1835, to have been, in the 33 counties, 1,276,706 out of 2,014,144, or somewhat above 100 per cent., an examination of the accounts of the society, at the same interval, shows that National Schools have been advancing at the rate of above 300 per cent. In fact, that the work of education in the society's hands has been carried forward with an acceleration three times greater than that created by the exertions of the public at large.

But great as the progress of schools has been, and much as the public have reason to be gratified with the result, a great deal more remains to be done. There are yet multitudes of populous and other places to be provided with schools, being utterly destitute of any means of instruction for the children of the poor; there are also many in which the means of education greatly needs to be enlarged; and others, again, in which the character and description of the education given requires to be materially improved.

The Committee consider that their promise, voluntarily given to the public in a Report four years ago, on behalf of the manufacturing, mining, and populous districts of the country, is as yet but very partially fulfilled. Several schools have, indeed, been subsequently established in those parts, many applications in their behalf are before the Treasury at the present time, and a specific application has been addressed to most of the populous parishes throughout the kingdom within the last year; but, in the important places to which they allude, a great deal remains to be done; and they can only refer to their former statement for the methods by which it must of necessity be effected, if ever it is to be accomplished.

The Parliamentary Abstract of Education shows that in regard to places which are of less consequence in respect of population, but which excite a high degree of sympathy in every Christian mind, ignorance prevails to a very grievous extent. From this document it appears that there are upwards of two thousand places (consisting of the smaller parishes, separate townships, or hamlets, and extra-parochial places, with populations varying from fifty and a hundred souls and upwards to a considerable amount) in which there does not exist a single school of any kind. To these, it will be an especial object of the Committee to devote its attention in the course of the ensuing year, and to circulate such information as may show in what manner the local wants may be remedied.

Next, there are places in which the means of education require to be enlarged. It has been publicly noticed in this place before, that in consequence of the votes in Parliament, the committee has been enabled to enlarge the sphere of its operations—that its labours are no longer restrained to children between the ages of seven and fourteen years, and that infant-schools and Sunday-schools for those who are compelled to withdraw from the Sunday and daily school have now become the object of its benevolent regards.

And, last, though by no means least, in this account of its responsibilities, is the condition of those schools in which the character of the education given to the children requires to be improved. But this is an object which can only be accomplished by a steady perseverance in the plans that were first described in connexion with the training system, the central school, and the influence of the district societies, according to the particular knowledge and opportunities which their officers, more than the parent society itself, must often enjoy. With the pressure upon its own resources for aid in building school-rooms, nothing material, as a national measure, can be done by the society towards

the maintaining of schools, or the improvement of the salaries of those who are employed to train and teach the young; and yet it is plainly unreasonable to expect that a class of persons of superior abilities, and capable of filling situations which are remunerated with better salaries, should renounce such opportunities of temporal advantage, and devote themselves to the arduous duties of a parochial school. The difficulty always experienced by the society has been that of providing salaries for teachers, not that of finding well-educated persons who were willing to enter into training, and devote their time to the education of the young. Such persons are never wanting where adequate salaries are provided. But, if the qualifications and abilities of teachers were to be raised by means of any system of training, without at the same time raising the remuneration which they receive, it is not probable that the experiment would proportionably benefit the schools. The temptation to accept the same or a better reward for some other employment, at a more easy rate of exertion, would be constantly diminishing the numbers of those who had been prepared, with much expense and care, for the business of superintending schools. And this view of the subject is not merely theoretical, but it has been found to exist in practice; and within the last few years persons who have been sent to London, at the expense of the managers of country schools, have, after making considerable progress in the central school, relinquished their situations for others of higher value, for which they had been rendered competent by the training and instruction which they had there received. Reference may also be made to other evidence calculated to establish the same conclusion.

It is, therefore, to the increased pecuniary remuneration, or the other advantages afforded to teachers of schools, in connexion with the instruction which they may obtain at the central school, that the committee must look for the means of bringing them up to that standard of attainment and station in society which it is so plainly desirable that they should hold. With a few suggestions on this important subject, and in explanation of their opinion as to the methods which would tend most effectually to raise the character of school-masters throughout the country, the committee will now conclude, and leave the subject to the mature consideration and benevolent feelings of those who are interested in the same cause with themselves.

Something towards the maintenance of schools, and the better remuneration of the masters, may often be effected by requiring (where the plan has not been already adopted) small weekly payments for the education which is bestowed. Something may also occasionally be effected by applying towards the support and encouragement of schools any small bequests and charitable endowments, which may be left at the discretion of the clergy or others, without a specific appropriation to any particular use. How much may be accomplished this way by friendly representations will be best conceived when it is known that out of 300 applications for aid in building schools, which have been last received by the committee, there are 58 cases in which an arrangement, such as is here contemplated, has been brought about; and endowments, though generally of a small amount, have been applied for the purposes of education. But the measure most capable of being generally adopted, and which carries with it advantages far exceeding the mere increase of salary, or pecuniary advantage to be gained for the schoolmaster, is the building of a dwelling-house in the immediate neighbourhood of the school, and connecting with it a garden sufficient for the master's use, and, where possible, for that of the children also. This measure, which in its fullest extent can only be accomplished in country places, it is not, unfortunately, in the power of the committee to promote in any degree at present by means of pecuniary aid; nor has Parliament hitherto extended its assistance to any portion of this scheme, the whole of which so eminently deserves attention. But the committee trust that the day is not far distant, when this species of support and endowment (which is now provided only to a limited extent) will be attached to a very great number of the National Schools; and the settled residence of the school-masters and mistresses in the immediate neighbourhood of the school-room, and in the midst of the children whom it is their business to train, will be generally secured.

A LIFE of active exertion, of well-regulated energy; an humble mind, and a heart of faith and love, will convert the mountain of misery into a peaceful valley.—*Private Life.*

PROVERBS VII.

71. CARE will kill a Cat.

"And yet," observes Ray, "a cat is said to have nine lives." He also quotes a Latin sentence, signifying "Care turns folks gray;" so that we may take this proverb as reproving a spirit of despondency, which refuses to bear up, and is ready to sink under adversity. We all know that the lot of man, during the short time he has to live here, is subject to trouble. "You may as soon," says the author of the *Anatomy of Melancholy*, "separate weight from lead, heat from fire, moistness from water, and brightness from the sun, as misery, discontent, care, calamity, and danger from man." But though this is true, there is a way of undergoing trials, by which we may be enabled to bear them: and the same word of Scripture which recognises the dominion of affliction, abounds in such precepts as these;—*Fret not thyself, Be careful for nothing*, and moreover opens to us the means of help and comfort. It is recorded of the great Lord Burleigh, the most sagacious counsellor of one of the wisest of our sovereigns, that he put off his cares with his clothes; and used to say as he laid his cloak and doublet by his bed-side at night, "Lie there, my Lord Keeper." The next proverb will follow very appropriately:—

72. What can't be CURED must be endured.

The truth and force of this homely sentence are so evident to all, that we shall not enlarge upon it, particularly as the duty of patience, which it recommends, was urged in a former paper*. But an illustration may be acceptable to our readers. Among the *Emblems* by GEORGE WITHER, (a pleasing book from which we have made occasional extracts,) is one representing a Squirrel, cheerfully engaged at her meal in a wood, notwithstanding the heavy rain which is pelting upon her from the dark and heavy clouds over head. In another corner of the print, however, the sky looks bright and fair: the motto round the emblem is *Durabo, i. e. "I will endure."* Above it is this couplet;—

With patience I the storm sustaine,
For sunshine still doth follow raine.

The metrical illustration with which it is "quickened," runs thus:

The little Squirrel hath no other food
Than that which Nature's thrifty hand provides;
And in purveying up and down the wood,
She many cold wet stormes for that abides.
She lies not heartless in her mossie dray.
Nor feareth to adventure through the raine,
But skippeth out and beares it as she may,
Until the season waxeth calme againe.
Right thus have I and others often fared,
For, when we first into the world were brought,
We found but little for our use prepared,
Save that which by hard labour must be sought.
In many storms unheeded, we are faine
To seeke out needful things; and smilingly
To jest at what some others would complaine,
That none might laugh at our necessity.

Yet by enduring we outlived the blast, &c.

The Arabs have a sensible saying addressed to persons who are foolish enough to fall out with life; advising them to be patient, and not to despond, as it may be considered certain that circumstances will change for the better: it is this,—

73. Live, thou ass, till the CLOVER sprouts up!

74. How can the CAT help it, if the maid be a fool?

"Not setting up things securely out of her reach," says Ray. It teaches persons to take due care of property intrusted to them, lest the blame of its loss lie at their door. Here, too, we may quote an Arabic proverb from Burckhardt's collection:—

75. They trusted the keys of the pigeon-house to the CAT.

In Egypt, observes Burckhardt, the pigeon-houses are built in the shape of small towers.

76. Who shall bell the CAT?

This metaphorical proverb may be called a fable abridged; for it contains the point of one. The Mice held a consultation how to secure themselves from the

* See *Saturday Magazine*, Vol. V., p. 62.

Cat, when it was agreed to hang a bell about her neck, so as to give warning when she was near; but, alas! when this was resolved, they were as far from their aim as ever, for then came the question,—Who shall do it? which may fairly be put to those who prescribe impossible or chimerical means for effecting any object.

77. CHARITY begins at home.

Here is a maxim which is often repeated, though sometimes indiscreetly, there being two ways of taking it. Properly used, the principle it inculcates is an excellent one; abused it would appear to sanction selfishness. On the one hand, we are instructed by an Apostle, first to extend our charity at home; and that if any one provide not for his own kindred, and for those of his own house, as parents or children, he lives in a manner so contrary to the Christian faith, that he, in effect, denies it, and is worse than an infidel. "Indeed," says Archbishop Secker, "Nature as well as Christianity enjoins this domestic duty so strongly, that the whole world cries out Shame where it is neglected." That man, therefore, deserves censure, who, intent on the interests of others, disregards his own. The astrologer who was looking at the stars, and telling the fortunes of his neighbours, did not see the pit which lay at his feet, and into which he fell. It is well to do a good turn to a stranger, or even to an enemy, but "not to bulge our own vessel in attempting to raise that of our neighbour," as the following story from *Æsop* may show. "A wolf that lay licking his wounds, and extremely faint and ill from the bite of a dog, called out to a sheep passing by, 'Hark'ye, friend, if you would help me to a sup of water out of yonder brook, I would manage, myself, to get something to eat.' 'Yes,' said the sheep, 'I make no doubt of it; but when I bring you drink, my carcass shall serve you for meat.'"

So far the right and reasonable application of the sentence; but those who use it sarcastically with regard to another, or facetiously in respect to any act of their own, often imply something selfish, which goes to the shutting out of compassion, (1 John iii. 17.) Charity, if so it can be called, in such a case, ending as well as beginning at home, i. e. in self. Bacon says, "It is a poor centre of a man's actions, himself; and it does not ordinarily succeed well with such persons; for as they have all their lives sacrificed to themselves, they become in the end sacrifices to the inconstancy of fortune, whose wings they thought by their self-wisdom to have pinioned."

78. Hasty CLIMBERS have sudden falls.

"Those," says Ray, "that rise suddenly from a mean condition to great estate or dignity, do often fall more suddenly, as I might easily instance in many court-favourites; and there is reason for it; because such a speedy advancement is apt to beget pride, and consequently folly in them, and envy in others, which must needs precipitate them. Sudden changes to extraordinary good or bad fortune are apt to turn men's brains."

In the *Grey Cap for a Green Head* is the following remark. "Babel's projectors, seeking a name, found confusion; and Icarus, by flying too high, melted his waxen wings and fell into the sea." GRAY expresses the idea very finely.

Ambition this shall tempt to rise,
Then hurl the wretch from high,
To bitter scorn a sacrifice,
And grinning infamy!

79. COUNT not your Chickens before they are hatched;

Or, according to a Latin adage, *Do not sound your triumph before you've got the victory.* We need not dwell on this, as the substance of it will be found in our fourth paper of Proverbs. (37.)

80. He that leaves CERTAINTY, and sticks to chance, When fools pipe, he may dance†.

This proverb, which teaches people to know when they are well off, and to be careful how they part with a certain advantage for the uncertain prospect of something better, is fully treated of in Paper III., 25.

† See *Saturday Magazine*, Vol. IV., p. 199.

LONDON

JOHN WILLIAM PARKER, WEST STRAND.

PUBLISHED IN WEEKLY NUMBERS, PRICE ONE PENNY, AND IN MONTHLY PARTS, PRICE SIXPENCE.

Sold by all Booksellers and News-vendors in the Kingdom.